pointments to the public service, I grant that there are not as many Mahomedans as the community might wish to see in the higher branches of the service. The causes for this state of affairs must be looked for in the past when Mahomedans with University qualifications were few and far between. The Government are, however, very pleased indeed to learn from you that there are no less than a dozen graduates and half a dozen graduates-in-law in the community now. At the same time the Government are unable to guarantee either to your community or to any other community that every young man who takes a degree will be assured of a post in the Government service. The number of appointments available is small and in respect of filling of such vacancies as occur, Government, you can rest assured, give equality of opportunity to every one including your community. For the rest, I am sure, every head of department, you refer in particular to the Police and the Excise, I say *every* head of department will pay due attention to the Mahomedan community equally with others.

3. Your representation in the matter of Government assistance to the *Unani* medical practitioners and institutions will receive consideration as well as the other points on which you have spoken.

150. Needs of the Mahomedan community.

MR. N. SIDDICK SAIT (*Member, Nominated*) said that there was delay in giving grant-in-aid to private Mahomedan elementary schools and in granting recognition to private schools and that the Director of Public Instruction should pay special attention to these matters. In several schools, Arabic *Munshies* had not yet been appointed. Nothing substantial yet came out of the memorials and deputations of Mahomedans in the matter. The Mahomedan Inspector of Schools should be invested with powers to appoint Arabic *Munshies*. Special provision should be made in the Education Budget for Mahomedan school education. Special scholarships should be instituted for Mahomedan students in secondary schools and colleges. Foreign scholarships also should be awarded to eligible Mahomedan students. In the matter of female education, the Mahomedans should be specially encouraged. The number of Mahomedan girls' schools should be increased and special scholarships should be given to Mahomedan girls. Qualified Mahomedan girls should be appointed as teachers in girls' schools.

The Mahomedans were not adaquately represented in the public service. Their rightful claims for special consideration were not recognised by the Government. The orders and circulars issued by the Government in the matter of preferential treatment to Mahomedans in the service had become moribund. The heads of departments had been indifferent and often neglected to take proper action according to the instructions contained in G. O. R. Dis. No. 458/25/G. A., dated the 27th April, 1925. The Government also had not taken steps to see that their orders were carried out. It was essential to publish in the *Government Gazette* quarterly statements of appointments made by the heads of departments. The rule in regard to the maximum age for entrance to the public service should be relaxed and fixed at 30 in the case of Mahomedan candidates, at least for some time. In the same way as special consideration was shown to Mahomedans entering the service, those who were in the service should be preferred for promotions. That several of the qualified Mahomedans who sought appointment in the State service had to go disappointed was a matter for regret. It was also regrettable that Mr. Sulaiman and several others who were already in the service were not given suitable promotions.

There should be special electorates for returning two Mahomedan members to the Legislative Council; in the alternative, three Mahomedans should be nominated by the Government. The *Koran* should be removed from the law courts. The *Unani* system of treatment should receive adequate encouragement at the hands of the Government.

DEWAN'S REPLY: Mr. Siddick Sait, some of the points you have taken up were just now dealt with by the last speaker and answered by me, and it is therefore unnecessary for me to repeat my reply.

MEMBER: Then it would have been better if you had given the reply after you had heard us all.

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DEWAN: I am afraid I cannot alter the procedure of this Assembly for your sake.

2. With what you have said on education, the Government are in complete sympathy. They realise as much as you do that female education is of great importance. I shall ask the Director of Public Instruction to place before me material facts to enable a review of the whole position as regards scholarships for Mahomedan girls and of their employment when they are sufficiently educated.

3. You ask that the maximum age for admission to Government service which, for many years, according to a rule embodied in the Service Regulations, has been 25 years, should be raised to 30 at least for a time in favour of Muslims. To my mind, it is an amazing thing that any man who is anything at all of a man should wait till he is 30 years old—that is half way through life before he moves his finger to earn his own living. There is something radically wrong in any such individual. In any case, it is perfectly easy for any member of any community in Travancore to become a B. A. and if need be a B. L. before the age of 25. And even in your community there are graduates who are below 25 years of age. All such will receive consideration at the hands of the Government. In the case of Mahomedans, like other people, if there are men with exceptional qualifications, persons specially trained after graduation, the Government will in view of any special value that their service will be to the State, consider the question of their exemption from the age limit. But, for a general exemption, and raising the age to 30 or 35, no such general relaxation of the rule can be made.

4. What you say in respect of the *Koran* concerns, I believe, taking the oath by the *Koran*, and I do not quite see what your objection is. Of course, any Muslim, who has conscientious objection to take oath by the *Koran* will, I believe, be exempt. But for removing the book from the court, that is a matter which I have to enquire into. If your request is to be carried to its logical conclusion, it will mean that the sacred book will also have to be removed from every library in the country.

5. All your other points of representation will be considered, I can assure you, sympathetically.

151. Needs of the Mahomedan community.

MR. M. A. NAVUR KANI ROWTHER (*Member, Nominated*) said that the Mahomedan community was still occupying the lower rungs in the matter of education. Separate provision should be made in the Education Budget for Mahomedan school education at least for some years. More scholarships should be awarded to Mahomedan pupils in secondary schools and colleges. Arabic *Munshies* had not yet been appointed in schools where there were more than twenty-five Mahomedan pupils. As this was a hindrance to educational progress of the Mahomedan students, appointment of Arabic *Munshies* should not be delayed. The Mahomedan Inspector of Schools should have full powers for appointing Arabic *Munshies*. The pay of Arabic *Munshies* and *Koran* teachers was quite inadequate. Special schools for the use of Mahomedan girls should be established in Mahomedan centres. The Government should construct at their cost the Mahomedan Girls' School at Changanachery which had already been sanctioned. Qualified Mahomedan girls should be appointed in the State service at once.

The Mahomedan community should be represented in the Legislative Council and the Sri Mulam Popular Assembly in a way adequate to its population strength. At least three members to the Legislative Council and six members to the Assemby should be nominated by the Government. But the time had come to give the community the right to return its own members to the Council and the Assembly through special electorates as in British India and Cochin.

In the absence of a Mahomedan Judge in the High Court, there was difficulty in deciding cases in which a special knowledge of Mahomedan law was required. If no Mahomedan for the post could be found in Travancore, one from outside the State could be chosen.

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